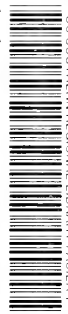


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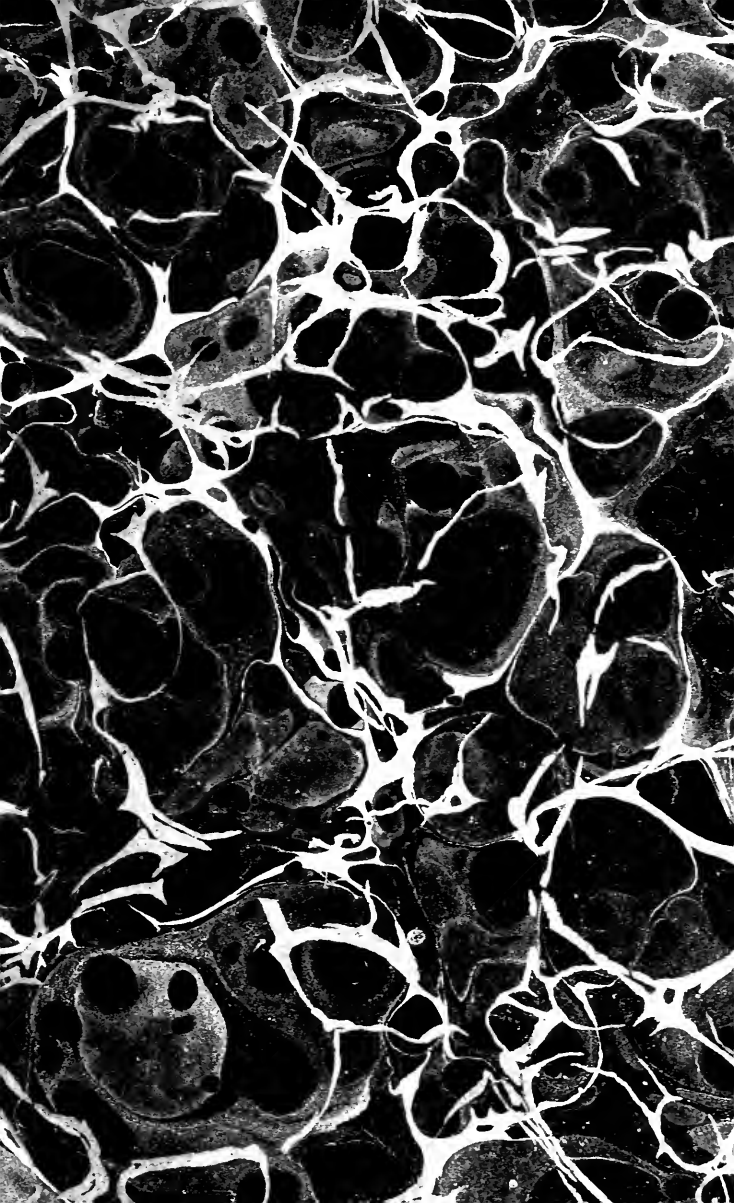


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THE WHITE HORSE.

ON THE
WHITE HORSE,

MENTIONED IN THE APOCALYPSE,

CHAP. XIX.

WITH

A Summary from the Arcana Cœlestia,

ON THE SUBJECT OF

THE WORD, AND ITS SPIRITUAL OR
INTERNAL SENSE.

FROM THE LATIN OF

EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED

“ De Equo albo de quo in Apocalypsi, cap. xix. Et dein de Verbo et ejus Sensu Spirituali
seu Interno, ex Arcanis Cœlestibus. Londini, 1758.”

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PREFACE.

IN the Christian Church, at the present day, there exists a deep and general misunderstanding of Holy Scripture. This is only too evident from the chaotic state of theological opinion which universally prevails. Those primary Divine Truths on which the Christian Religion rests, have, in various ways, come to be subjects of hostile and profane speculation. The "fountain of Jacob" (Deut. xxxiii. 28), has been defiled by the intrusion of foreign, adverse, and unholy elements.

The design of the present little work is to point out the genuine mode of interpreting and explaining the Divinely inspired oracles of God. Readers of the WORD are, in general, of two kinds: those who see it from without, and those who perceive it from within. The latter only are able to grasp its true meaning. Not until Moses entered into the Tabernacle of the Congregation did the cloudy pillar descend, and the LORD speak with Moses face to face, as a man speaketh with his friend. (Exod. xxxiii. 9—11.)

In the light of the doctrines briefly indicated in the

following pages, it is possible for those who love truth for its own sake, and for the sake of obtaining purity and goodness of life, to perceive, in some degree, the inner contents of the HOLY WORD, and hear the voice of the living God speaking in and by the clouds of the letter.

The work is, evidently, a kind of index to the *Arcana Cœlestia* of the supernaturally enlightened author, and has been compiled with special reference to the single point of *understanding the Scriptures* (St. Luke, xxiv. 45). To a cursory and superficial reader it appears little more than an index; but to one who carefully scrutinizes its contents, it will be found rich in truths of the deepest and most sacred character, arranged in a definite and strictly logical order; and setting forth, briefly and simply, principles which, if understood and applied by one who brings a "clear mind" to the study of subjects so profound, will throw a bright light on every page of the WORD OF GOD, and disclose to view heavenly mysteries hitherto hid in its "dark sayings of old."

T. M. G.

NOTE.—The original of the Appendix here given seems to have existed in a two-fold form: one, as a letter to the Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire: the other, a communication addressed to the president of the Academy of Sciences, at Stockholm. The latter appeared in print for the first time in a French translation of the present work made by the late M. Le Boys des Guays (Paris, 1859, 2nd ed., pp. 33—36), where may be found several interesting particulars respecting these documents.

ON
THE WHITE HORSE,
MENTIONED IN THE APOCALYPSE,
CHAP. XIX.

§ 1.

IN the Apocalypse of John the Word is thus described as to its spiritual or internal sense:—*I saw heaven opened, and behold a WHITE HORSE, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. . . . And he hath on his vesture and on his thigh a name written, KING OF*

KINGS AND LORD OF LORDS" (chap. xix. 11—14, 16).

It is impossible for any one to know what each of these statements implies, except from the internal sense. It is manifest that every expression is in some respect representative and significative: as when it is said, that heaven was opened; that there was a horse which was white; that there was One who sat upon him; and that in righteousness he doth judge and make war; that his eyes were as a flame of fire; that on his head were many crowns; that he had a Name which no man knew but He Himself; that he was clothed with a vesture dipped in blood; that the armies which were in Heaven followed him upon white horses; that they were clothed in fine linen white and clean; and that on his vesture and on his thigh he had a Name written. It is openly declared that He is the Word, and that He is the Lord, who is the Word; for it is said, *His name is called* THE WORD OF GOD; and afterwards, *He hath on his vesture and on his thigh a name written*, KING OF KINGS AND LORD OF LORDS.

From the interpretation of each expression it evidently appears, that in the above passage the Word is described as to its spiritual or internal sense. By heaven being opened is represented and signified, that the internal sense of the Word is seen in

heaven ; and, consequently, by those in the world to whom heaven has been opened. The horse, which was white, represents and signifies the understanding of the Word as to its inner contents. That this is the signification of a white horse, will be clear from what follows. That He who sat upon him is the Lord as to the Word, consequently the Word, is manifest ; for it is said, *His name is called the Word of God* ; who, owing to his Goodness, is called Faithful, and is said to judge in righteousness ; and by virtue of his Truth, is called True, and is said to make war in righteousness. For the Lord himself is righteousness. His eyes, which were as a flame of fire, signify Divine Truth derived from the Divine Goodness which has its origin in his Divine Love. The many crowns on his head, signify all things good and true which pertain to faith. Having a Name written that no man knew but He Himself, signifies, that the quality of the Word in the internal sense is seen by no one but Himself, and him to whom He reveals it. Clothed in a vesture dipped in blood, signifies the Word in the letter, to which violence has been offered. The armies in Heaven which followed him upon white horses, signify those who are endowed with the understanding of the Word as to its inner meaning. Clothed in fine linen, white and clean, signifies the same persons as possessing

truth originating in goodness. A Name written on his vesture and on his thigh, signifies truth and goodness, and their quality.

From these particulars, as well as from those which precede and follow in that chapter, it is evident, that it is therein foretold, that about the last time of the Church the spiritual or internal sense of the Word would be disclosed. What would then come to pass, is also described in the same chapter, verses 17—21. That this is the signification of the words above mentioned, it is unnecessary to prove in this place, as they are one by one explained in the *ARCANA CŒLESTIA*; where it is shewn:—

That the Lord is the Word, because he is Divine Truth, n. 2533, 2803, 2884, 5272, 7835.

That the Word is Divine Truth, n. 4692, 5075, 9987.

That inasmuch as the Lord is righteousness, therefore it is said, that He who sat upon the horse doth in righteousness judge and make war; and that the Lord is called righteousness from the fact, that of his own proper power, he has saved mankind, n. 1813, 2025—2027, 9715, 9809, 10,019, 10,152. And that righteousness means the merit which belongs to the Lord alone, n. 9715, 9979.

That his eyes, which were as a flame of fire,

signify Divine Truth derived from the Divine Goodness which has its origin in Divine Love, is, because the eyes signify the understanding and the truth which is of faith, n. 2701, 4403—4421, 4523—4534, 6923, 9051, 10,569; and a flame of fire, the good flowing from love, n. 934, 4906, 5215, 6314, 6832.

That the crowns which were on his head signify all things good and true pertaining to faith, n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905.

That his having a Name written which no man knew but He Himself, signifies, that no one sees the quality of the Word, in the internal sense, but Himself, and him to whom He reveals it. The reason of this is, that a name signifies the quality of a thing, n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310.

That clothed in a vesture dipped in blood, signifies the Word in the letter to which violence has been offered, is, because a vesture signifies truth. For truth is the vesture of goodness, n. 1073, 2576, 5319, 5954, 9212, 9216, 9248, 9952, 10,536; that it especially signifies truth in its ultimate or lowest form; consequently, the Word as it exists in the letter, n. 5248, 6918, 9158, 9212; and that blood signifies violence offered to the truth by what is false, n. 374, 1005, 4735, 5476, 9127.

That the armies in heaven which followed him

upon white horses, signify those who are in the understanding of the Word as to its inner contents, is, because armies signify those who are in the truth and the goodness which pertain to Heaven and the Church, n. 3448, 7236, 7988, 8019 ; and a horse signifies the understanding, n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318 ; and white signifies truth such as it is in the light of heaven, consequently, interior truth, n. 3301, 3993, 4007, 5319.

That being clothed in fine linen white and clean, signifies these same persons as possessing truth originating in goodness, is, because fine linen, or lawn, signifies truth from a celestial origin, which is truth derived from goodness, n. 5319, 9469.

That a Name written on the vesture and on the thigh, signifies truth and goodness, and their quality, is, because the vesture signifies truth, and a name signifies quality, as explained above ; and the thigh signifies the goodness which has its origin in love, n. 3021, 4277, 4280, 9961, 10,485.

King of kings, and Lord of lords, is the Lord, with respect to Divine Truth and with respect to Divine Goodness. That the Lord is called KING from Divine Truth, n. 3009, 5068, 6148 ; and that He is called LORD from Divine Goodness, n. 4973, 9167, 9194.

Hence it appears what the quality of the Word is in its spiritual or internal sense, and that there is no

expression contained in it which does not signify something spiritual that has relation to Heaven and the Church.

§ 2.

In the prophetical parts of the Word frequent mention is made of the horse; but up to the present time no one has known that a horse signifies the understanding; and his rider, one who has intelligence. And this has perhaps come to pass, because it appears strange and wonderful, that by a horse such a thing should be understood in the spiritual sense, and thence in the Word. But, nevertheless, that such is the case, may evidently appear from many passages therein; only some of which I will here adduce.

In the prophecy of Israel, it is said of Dan:—*Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward.* (Gen. xlix. 17, 18). It would be impossible for any one to understand what this prophetic utterance concerning one of the tribes of Israel signifies, unless he knew what is meant by a serpent, and what by a horse and his rider. There is, moreover, no one who is not aware that what this declaration involves is of a spiritual character. What, therefore, each particular expression signifies, may

be seen in the *ARCANA CŒLESTIA*, n. 6398, 6399, 6400, 6401, where this prophecy is explained.

So in Habakkuk :—*Was the Lord displeased against the rivers? Was thine anger against the rivers; was thy wrath against the sea, that thou didst ride upon thy horses and thy chariots of salvation? Thou didst walk through the sea with thy horses.* (iii. 8, 15). That horses here have a spiritual meaning of some kind, is evident; inasmuch as these things are said concerning God. In any other sense, what could be meant by saying, that the Lord rides upon his horses, and that he walked through the sea with his horses?

Also in Zechariah :—*In that day there shall be upon the bells of the horses, HOLINESS UNTO JEHOVAH* (xiv. 20); where a like spiritual signification is implied. Again in the same prophet :—*In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.* (xii. 4). The subject there treated of is the ruin of the Church, which takes place when there no longer remains the understanding of any truth. This state is thus described by a horse and his rider. What else could be the meaning of smiting every horse with astonishment, and of smiting the horse of the people with

blindness? What has this to do with the church?

Also in Job:—*God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider* (xxxix. 17—19, &c.). That by a horse is here meant the understanding, is manifestly evident. In like manner in David, where God is said to *ride prosperously because of the Word of Truth* (Psalm xlv. 4); and in many other places.

Moreover, who should be able to know whence it came to pass that Elijah and Elisha were called the chariot of Israel and the horsemen thereof; and why to the servant of Elisha the mountain appeared full of horses and chariots of fire; unless it were known what chariots and horsemen signify, and what Elijah and Elisha represented? Elisha said to Elijah, *My father, my father, the chariot of Israel and the horsemen thereof.* (2 Kings ii. 11, 12). And Joash the king said to Elisha, *My father, my father, the chariot of Israel and the horsemen thereof.* (2 Kings xiii. 14). And, speaking of Elisha's servant, it is said, *Jehovah opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.* (2 Kings vi. 17). The reason why Elijah and Elisha were called the chariot of Israel and the horsemen thereof,

is, because they both represented the Lord as to the Word, and because by a chariot is meant doctrine drawn from the Word, and by horsemen, intelligence.

That Elijah and Elisha represented the Lord as to the Word, may be seen in the *ARCANA CŒLESTIA*, n. 5247, 7643, 8029, 9327. And that chariots signify doctrine drawn from the Word, n. 5321, 8215.

§ 3.

This signification of the horse, as denoting understanding, is derived from no other source than from the representatives which exist in the spiritual world. In that world horses frequently appear, and persons sitting upon horses, and also chariots; and there every one knows that they signify things intellectual and doctrinal.

I have myself very often seen, on certain occasions, when some were present who were engaged in thought, from their own understanding, that then they appeared as if riding on horses. Their meditation represented itself in this manner before others, although they themselves were ignorant of the fact. There is also a place in the spiritual world, where many assemble who think and speak from the understanding concerning the truths which pertain to doctrine; and when others come thither, they see

the whole plain covered with chariots and horses. Novitiate spirits, who are astonished at the sight, and wonder whence it proceeds, are taught that it is an appearance resulting from their intellectual thought. That place is called the assembly of the intelligent and wise. I have also seen shining horses and chariots of fire, when certain spirits were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and became intelligent, and thus were taken up. From seeing this, there came into my mind, what is signified by the chariot of fire, which carried Elijah up into heaven ; and also the meaning of the horses and chariots of fire that were seen by the servant of Elisha, when his eyes were opened.

§ 4.

That such is the signification of chariots and horses was perfectly well known in the Ancient Churches ; inasmuch as they were representative Churches ; and among the members of those Churches the science of correspondences and representations held the first rank. From those Churches the signification of the horse, as corresponding to the understanding, was handed down to the wise men round

about, even into Greece. Hence it was, when they would describe the sun, in which they placed their god of wisdom and intelligence, that they attributed to it a chariot and four horses of fire ; and when they would describe the god of the sea, since by the sea were signified the sciences which are derived from the understanding, that to it they also ascribed horses ; and when they would describe the origin of the sciences from the understanding, that they also invented the figment of a winged horse, which with its hoof broke open a fountain, at which sat nine virgins called the sciences. For from the Ancient Churches the knowledge descended to them that the horse signifies the understanding ; wings, spiritual truth ; the hoof, what is scientific as being derived from the understanding ; and a fountain, doctrine from which sciences are derived. Nor is any other thing signified by the Trojan horse, than an artificial contrivance devised by their understanding for the purpose of destroying the walls. Even at this day, when the understanding is described after the manner which obtained among those ancient people, it is usual to represent it under the form of a flying horse or Pegasus ; in like manner, doctrine is designated by a fountain, and the sciences by virgins. Scarcely any one knows, however, that the horse, taken in a mystical sense, signifies the understanding ; still less

that these significatives were handed down to the Gentiles from the ancient representative Churches.

§ 5.

Since the White Horse signifies the understanding of the Word as to its spiritual or internal sense what has been shewn in the *ARCANA CŒLESTIA*, concerning the Word and that sense, is here sub-joined. For in that work the whole contents of Genesis and Exodus are explained according to the spiritual or internal sense of the Word.

SUMMARY FROM THE *ARCANA CŒLESTIA*,

ON THE SUBJECT OF THE WORD, AND ITS
SPIRITUAL OR INTERNAL SENSE.

§ 6.

ON THE NECESSITY AND EXCELLENCY OF THE WORD.

That from the light of nature nothing is known of the Lord, of heaven and hell, of the life of man after death, nor of those Divine Truths by which

man acquires spiritual and eternal life, n. 8944, 10,318—10,320.

That this may appear manifest from the fact that many, including amongst them the learned, do not believe in these things, although they are born in a country where the Word is received, and are taught by it concerning them, n. 10,319.

That it was therefore necessary there should be some revelation from heaven, inasmuch as man was born to become an inhabitant of heaven, n. 1775.

That therefore in every age of the world there has been a revelation, n. 2895.

Of the various kinds of revelation which have been made, in succession, to the inhabitants of this earth, n. 10,355, 10,632.

That to the most ancient men, who lived before the flood, whose time was called the golden age, there was given an immediate revelation. Hence it was that Divine Truth was written on their hearts, n. 2896.

That the Ancient Churches, which existed after the flood, were in possession of an historical and prophetic Word, n. 2686, 2897; concerning which Churches see the NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, n. 247. That the historical parts of this Word were called *The Wars of Jehovah*, and its prophetic parts, *The Enunciations*, n. 2897.

That this Word, with respect to its inspiration, was similar to the Word we possess, but accommodated to those Churches, n. 2897.

That it is mentioned by Moses, n. 2686, 2897.

That this Word is lost, n. 2897.

That prophetic revelations were also made to others, as appears from the prophecies of Balaam, n. 2898.

That the Word is Divine in all and every part, n. 639, 680, 10,321, 10,637.

That the Word is Divine and holy as to every point and iota; shown from experience, n. 1349.

The kind of explanation given at this day, of the manner in which the Word is inspired as to every iota, n. 1886.

That the Church is in a special sense where the Word is, and where the Lord is thereby known, and Divine Truths revealed, n. 3857, 10,761.

That it does not, however, follow from thence, that they belong to the Church, who are born where the Word is, and where the Lord is thereby known. They only are members of the Church who, by means of truths from the Word, are regenerated by the Lord; and they are such who live according to the truths therein; and they consequently, who lead a life of love and faith, n. 6637, 10,143, 10,153, 10,578, 10,645, 10,829.

§ 7.

THAT THE WORD CANNOT BE UNDERSTOOD, EXCEPT
BY THOSE WHO ARE ENLIGHTENED.

That the human rational faculty cannot comprehend Divine, nor even spiritual things, unless it be enlightened by the Lord, n. 2196, 2203, 2209, 2654.

Consequently, that only they who are enlightened comprehend the Word, n. 10,323.

That the Lord enables those who are enlightened to understand truths, and to make the necessary distinction between those things which appear to contradict each other, n. 9382, 10,659.

That the Word, in the sense of the letter, is not consistent and harmonious with itself; and in several instances seems to contradict itself, n. 9025.

And that therefore, by those who are not enlightened, it may be explained and subtly handled, so as to confirm any opinion or heresy, and support any form of worldly and corporeal love, n. 4738, 10,339, 10,401.

That they are enlightened from the Word, who read it from a love of truth and goodness, but not they who read it from a love of fame, gain, or

honour; that is, from the love of self, n. 9382, 10,548—10,550.

That they are enlightened who are in goodness of life, and thereby have an affection for truth, n. 8694.

That they are enlightened whose internal principle is open; consequently they who, as to their internal man, are capable of being elevated into the light of heaven, n. 10,401, 10,402, 10,691, 10,694.

That enlightenment is an actual opening of the inner states of the mind, and also an elevation into the light of heaven, n. 10,330.

That there is an influx of holiness from the inner man, that is, from the Lord by means of that inner man, in the case of those who esteem the Word holy, though they themselves are ignorant of it, n. 6789.

That they are enlightened, and see the truths of the Word, who are led by the Lord, but not they who are led of themselves, n. 10,638. That they are led by the Lord, who love truth because it is truth; and these also are they that love to live according to Divine truths, n. 10,578, 10,645, 10,829.

That the Word is rendered living in man according to the life of his love and faith, n. 1776.

That the things derived from his own proper intelligence have no life in themselves, because what comes from that which properly and peculiarly be-

longs to man has in it nothing that is good, n. 8941, 8944.

That they cannot be enlightened who have confirmed themselves much in false doctrine, n. 10,640.

That it is the understanding which is enlightened, n. 6608, 9300.

That the understanding is the recipient of truth, n. 6242, 6608, 10,659.

That concerning every doctrinal principle of the Church, there are ideas of the understanding and of the thought thence proceeding, according to which such doctrinal principle is perceived, n. 3310, 3825.

That the ideas of man during his life in the world, are natural, because while in that state he thinks in the natural order; but that, nevertheless, spiritual ideas are concealed therein, in the case of those who are in the affection of truth for its own sake; and that man comes into these ideas after death, n. 3310, 5510, 6201, 10,236, 10,240, 10,550.

That apart from ideas of the understanding, and of thought thence derived, there can be no perception on any subject, n. 3825.

That ideas concerning the things of faith are laid open in the other life, and are there seen, in their real character, by the angels; and that man then becomes conjoined with others according to those

ideas, in so far as they proceed from the affection arising from his love, n. 1869, 3320, 5510, 6201, 8885.

That therefore the Word is not understood by any other than a rational man ; for to believe anything without having an idea of it, and without a rational insight into the subject, is only to retain in the memory words destitute of all life arising from perception and affection—which, in fact, is the same as not to believe, n. 2533.

That it is the literal sense of the Word which is the subject of illustration, n. 3619, 9824, 9905, 10,548.

§ 8.

THAT THE WORD CANNOT BE UNDERSTOOD UNLESS
BY MEANS OF DOCTRINE FROM THE WORD.

That the doctrine of the Church must be derived from the Word, n. 3464, 5402, 6832, 10,763, 10,765.

That the Word is not capable of being understood without doctrine, n. 9025, 9409, 9424, 9430, 10,324, 10,431, 10,582.

That true doctrine is a lamp to those who read the Word, n. 10,401.

That genuine doctrine must be formed by those

who are in a state of illustration from the Lord, n. 2510, 2516, 2519, 2524, 10,105.

That the Word is rendered intelligible by means of doctrine formed by one who is enlightened, n. 10,324.

That they who are in a state of illustration, form for themselves doctrine from the Word, n. 9382, 10,659.

What the difference is which exists between those who teach and learn from the doctrine of the Church, and those who teach and learn from the mere sense of the letter of the Word, n. 9025. That they who are in the sense of the letter of the Word without doctrine, do not attain to any understanding concerning Divine truths, n. 9409, 9410, 10,582.

That they fall into many errors, n. 10,431.

That they who are in the affection of truth for the sake of truth, when they come to years of maturity, and are able to see from the light of their own understanding, do not, with simple faith, remain in the doctrinal tenets of their own Church; but carefully examine from the Word whether they be true or not, n. 5402, 5432, 6047.

That otherwise every man's views of truth would be derived from the authority of another, and from his native soil, whether he were born a Jew or a Greek, n. 6047.

That nevertheless such things as have become matters of faith from the literal sense of the Word, are not to be extinguished unless after a full insight into the subject, n. 9039.

That the true doctrine of the Church is the doctrine of charity and faith, n. 2417, 4766, 10,763, 10,765.

That the doctrine of faith does not constitute the Church, but the life of faith, which is charity, n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637.

. That matters of doctrine are of no account, unless the life be directed thereby; and that every one may see they are for the sake of life, and not merely for the memory, and the thought which is thence derived, n. 1515, 2049, 2116.

That in the churches at this day the doctrine of faith is taught, and not the doctrine of charity; the latter being degraded into a science, which is called Moral Theology, n. 2417.

That the Church would be one, if professing Christians were acknowledged to be members of the Church, according to their life, consequently according to their charity, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452.

How much superior in force and effect is the doc-

trine of charity as compared with that of faith separate from charity, n. 4844.

That they who know nothing of charity, are in ignorance with respect to heavenly things, n. 2435.

That they who hold merely the doctrine of faith, and not that of charity, fall into errors; which errors are also described, n. 2417, 2383, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623—7677, 7752—7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10,555.

That they who are merely in the doctrine of faith, and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines, n. 3412, 3413, 3463, 8093, 8313, 9340.

That the ancients held the doctrine of love to the Lord and of charity towards the neighbour; and to this they made the doctrine of faith subservient, n. 2417, 3419, 4844, 4955.

That doctrine formed by one who is enlightened, may afterwards be confirmed by proofs and illustrations of a rational and scientific kind; and that thus it is more fully understood, and also receives additional strength, n. 2553, 2719, 2720, 3052, 3310, 6047. See more on this subject in the *NEW JERUSALEM AND ITS HEAVENLY DOCTRINE*, n. 51. That they who are in faith separate from charity, would have the doctrinal

tenets of the Church believed simply and absolutely, without any rational insight into their essence and character, n. 3394.

That it is not the part of a wise man to confirm a dogma; but, on the contrary, to see whether it be true or not before he confirms it; and that this is done in the case of those who are in a state of illustration, n. 1017, 4741, 7012, 7680, 7950.

That the light arising from confirmation is only a natural light, and not spiritual; and may exist even among the evil, n. 8780.

That every thing, even what is false, may be so far confirmed, as to appear as if it were true, n. 2482, 2490, 5033, 6865, 8521.

§ 9.

THAT IN THE WORD THERE IS A SPIRITUAL SENSE,
WHICH IS CALLED THE INTERNAL SENSE.

That no one can know what the spiritual or internal sense of the Word is, unless he know what correspondence is, n. 2895, 4322.

That all and every thing, even the most minute particulars, which exist in the natural world, correspond to things spiritual, and thence come to signify them, n. 2890—2893, 2897—3003, 3213—3227.

That the spiritual things to which natural things correspond, assume another appearance in the natural order, so that they are not distinguished, n. 1887, 2396, 8920.

That scarcely any one knows wherein resides the Divine principle contained in the Word; when nevertheless it is in its internal and spiritual sense, which at this day is not known to have an existence, n. 2980, 4989.

That the mystical element admitted to exist in the Word, is no other than that which its internal or spiritual sense contains; and which treats of the Lord, of the glorification of his Humanity, of his kingdom, and of the Church; and not of the natural things pertaining to this world, n. 4923.

That the prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense; shown by examples, n. 2608, 8020, 8398.

As, for instance, with respect to what is signified by the White Horse spoken of in the Apocalypse, n. 2760, &c. Also, what by the keys of the kingdom of heaven that were given to Peter; see the Preface to the xxii. chapter of Genesis, and n. 9410.

What by flesh, blood, bread, and wine, in the Holy Supper, n. 8682.

What by the prophecies of Jacob concerning his

sons, recorded in the xlix. chapter of Genesis, n. 6306, 6333—6465.

What by many prophecies concerning Judah and Israel, which are in no wise applicable to that nation; nor, in the sense of the letter, have any coincidence with their history, n. 6331, 6361, 6415, 6438, 6444.

Besides very many other instances, n. 2608. Moreover, what correspondence is may be seen in the work ON HEAVEN AND HELL, n. 87—102, 103—115, and 303—310.

Of the internal or spiritual sense of the Word in the form of a summary, n. 1767—1777, 1869—1879. That in all and every part of the Word there is an internal sense, n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. That such things do not appear in the sense of the letter, but that nevertheless they are inwardly contained in it, n. 4442.

§ 10.

THAT THE INTERNAL SENSE OF THE WORD IS
PRINCIPALLY INTENDED FOR THE USE OF
ANGELS, AND THAT IT IS ALSO INTENDED
FOR THE USE OF MEN.

In order that it may be known what the internal

sense is, the quality thereof, and whence it is, it is necessary to state here in a compendious form :—

That thought and speech in heaven are different from thought and speech in the world. For in heaven they exist in a spiritual, but, in the world, in a natural form. When, therefore, man reads the Word, the angels that are with him have a spiritual perception thereof, whilst men understand it naturally. Hence it follows, that angels are in the internal sense, whilst men are in the external sense ; but that nevertheless these two senses make one by means of correspondence.

That angels not only think spiritually, but also speak spiritually ; that they are likewise present with man ; and that they have conjunction with man by means of the Word ; may be seen in the work ON HEAVEN AND HELL, where it treats *Of the wisdom of the angels of heaven*, n. 265—275. *Of their speech*, n. 234—245. *Of their conjunction with man*, n. 291—302. *And of their conjunction, by means of the Word*, n. 303—310.

That the Word is understood in a different manner by angels in heaven, and by men on earth. The former have the internal or spiritual sense, whilst the latter have only the external or natural sense, n. 1887, 2396.

That the angels perceive the Word in its internal

sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven, while I was reading the Word, n. 1769—1772.

That the ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men are natural; that therefore there is an internal sense, which is spiritual, for the use of angels; illustrated from experience, n. 2333.

That, nevertheless, the sense of the letter of the Word serves the spiritual ideas of angels as a medium of expression; comparatively as the words of speech with men serve to convey the meaning of a thing, n. 2143.

That whatever relates to the internal sense of the Word, falls into such things as pertain to the light of heaven, and consequently come to the perception of angels, n. 2618, 2619, 2629, 3086.

That therefore those things which the angels perceive from the Word, are regarded by them as precious, n. 2540, 2541, 2545, 2551.

That the angels do not understand a single expression of the Word in the sense of the letter, n. 64, 65, 1434, 1929.

That they have no knowledge of the names of persons and places recorded in the Word, n. 1434, 1888, 4442, 4480.

That names cannot enter into heaven, nor be pronounced there, n. 1876, 1888.

That all names in the Word signify things, and that in heaven they are changed into ideas of the thing signified, n. 768, 1888, 4310, 4442, 5225, 5287, 10,329.

That angels also think abstractly from persons, n. 6613, 8343, 8985, 9007.

How beautifully arranged and connected is the internal sense of the Word, even where nothing but mere names occur ; shewn by examples from the Word, n. 1224, 1888, 2395.

That several names, also, arranged in a series, express but one thing in the internal sense, n. 5905.

That, likewise, all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10,217, 10,253.

That spirits, also, have a perception of the Word, in its internal sense, in proportion as their interiors are opened into heaven, n. 1771.

That the sense of the letter of the Word, which is the natural sense, is instantly changed into the spiritual sense with the angels, owing to the correspondence existing between the two senses, n. 5648.

And this takes place without their hearing or

knowing what is in the sense of the letter, in other words, the external sense, n. 10,215.

Thus that the sense of the letter, or the external sense, is confined to man and proceeds no further, n. 2015.

That there is an internal sense in the Word, and likewise an inmost or supreme sense, concerning which, see n. 9407, 10,604, 10,614, 10,627.

That the spiritual angels, that is to say, those who are in the spiritual kingdom of the Lord, perceive the Word in its internal sense; and that the celestial angels, in other words, those who are in the celestial kingdom of the Lord, perceive the Word in its inmost sense, n. 2157, 2275.

That the Word is for the use of men, and also for the use of angels, being accommodated to both, n. 7381, 8862, 10,322.

That the Word is the uniting principle of heaven and earth, n. 2310, 2493, 9212, 9216, 9357.

That the conjunction of heaven with man is by means of the Word, n. 9396, 9400, 9401, 10,452.

That therefore the Word is called THE COVENANT, n. 9396.

Because a covenant signifies conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10,632.

That there is an internal sense in the Word, because the Word has come down from the Lord through the medium of the three heavens even to man, n. 2310, 6397.

And that in this manner it is accommodated to the angels of the three heavens, and also to men, n. 7381, 8862.

That hence it is that the Word is Divine, n. 2980, 4989.

And that it is holy, n. 10,276.

And that it is spiritual, n. 4480.

And that it is divinely inspired, by the Divine Being, n. 9094. That this is the meaning of Inspiration, n. 9094.

That, moreover, the man who has been regenerated is actually in the internal sense of the Word, although he knows it not; inasmuch as his internal man, which is endowed with spiritual perception, has been opened, n. 10,401.

But that in such case the spiritual principle of the Word flows into natural ideas, and thus is placed before the view in a natural form; because while he lives in the world this spiritual principle thinks in the natural man, in so far as it comes to the perception of the latter, n. 5614.

That hence the light of truth, with such as are

enlightened, is derived from their internal principle, that is, by means of the internal, from the Lord, n. 10,691, 10,694.

That, also, by the same way a certain holy principle flows into the minds of such as hold for a truth that the Word is holy, n. 6789.

Inasmuch as the regenerate man is actually in the internal sense of the Word, which is the same thing as to be in its holiness—although he knows it not ; that, therefore, after death he comes into that sense, of himself, and is no longer in the sense of the letter, n. 3226, 3342, 3343.

That the ideas of the internal man are spiritual ; but that man, during his life in the world, does not attend to them, inasmuch as they are within the sphere of his natural thought, and impart to it the rational faculty, n. 10,236, 10,240, 10,550.

But that man after death comes into these his own spiritual ideas, because they are proper to his spirit ; and then he not only thinks, but also speaks from them, n. 2470, 2478, 2479, 10,568, 10,604. Hence it is that it was said, that the regenerate man knows not that he is in the spiritual sense of the Word, and that it is from this source he receives illustration.

§ 11.

THAT IN THE INTERNAL OR SPIRITUAL SENSE
OF THE WORD THERE ARE INNUMERABLE
MYSTERIES.

That the Word, in its internal sense, contains innumerable things which exceed human comprehension, n. 3085, 3086.

That it also contains things which are incapable of being uttered or explained, n. 1965.

Things which are manifested only to angels, and understood by them, n. 167.

That the internal sense of the Word contains mysteries of heaven, which relate to the Lord and his kingdom in heaven and on earth, n. 1—4, 937.

That those mysteries do not appear in the sense of the letter, n. 931, 1502, 2161.

That many things in the writings of the prophets appear as if scattered and without connection, which, nevertheless, in the internal sense, cohere continuously in a beautiful series, n. 7153, 9022.

That not a single expression, nor even a single iota, in its own original language, can be taken from the sense of the letter of the Word, without an interruption in the internal sense; and that therefore,

by the Divine Providence of the Lord, the Word has been preserved so entire as to every point, n. 7933.

That innumerable things are contained in every particular of the Word, n. 6637, 8920.

And in every expression, n. 1689.

That there are innumerable things contained in the Lord's Prayer and in every the least part thereof, n. 6619.

And in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are of such a nature that they are known to every nation without revelation, n. 8867, 8900.

That in every tittle of the letter of the Word, in the original language, there is a certain holiness; shewn from heaven. See the work ON HEAVEN AND HELL, n. 260, where these words of the Lord are explained, *That not one jot or one tittle shall pass away from the law* (Matth. v. 18).

That in the Word, and especially in the prophetic parts, there are two expressions which seem to signify the same thing: but that, nevertheless, one has relation to what is good, and the other to what is true, n. 683, 707, 2516, 8339.

That in the Word, what is good and true are conjoined in a wonderful manner; and that such con-

junction appears to him only who is acquainted with the internal sense, n. 10,554.

And thus that in the Word, and in every part of it, there is a Divine Marriage and a heavenly marriage, n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022.

That the Divine Marriage is the marriage of Divine Goodness and Divine Truth; and consequently this marriage is the Lord in heaven, in whom alone such marriage exists there, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314.

That the name JESUS also signifies Divine Goodness, and the name CHRIST, Divine Truth; and thus both signify the Divine Marriage in heaven, n. 3004, 3005, 3009. That this marriage is in each individual portion of the Word, in its internal sense; and thus the Lord is therein as to Divine Goodness and Divine Truth, n. 5502.

That this marriage of goodness and truth from the Lord, which exists in Heaven and in the Church, is what is called the heavenly marriage, n. 2508, 2618, 2803, 3004, 3211, 3952, 6179.

That therefore in this respect the Word is, so to speak, Heaven, n. 2173, 10,126.

That heaven is likened in the Word to a marriage, on account of the marriage of goodness and truth which is contained in it, n. 2758, 3132, 4434, 4834.

That the internal sense is the very and genuine doctrine of the Church, n. 9025, 9430, 10,401.

That they who understand the Word according to the internal sense, know the real and true doctrine of the Church, inasmuch as the internal sense contains that doctrine, n. 9025, 9430, 10,401.

That the internal of the Word is also the internal of the Church, as it is likewise the internal of worship, n. 10,460.

That the Word is the doctrine of love to the Lord, and of charity towards the neighbour, n. 3419, 3420.

That the Word in the letter is as a cloud, and that in the internal sense it is glory. See the preface to the xviii. chapter of Genesis, and n. 5922, 6343, where these words are explained, *That the Lord shall come in the clouds of heaven with glory.*

That clouds, also, in the Word signify the Word in the sense of the letter; and glory, the Word in its internal sense. See the preface to the xviii. chapter of Genesis, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10,551, 10,574.

That the things contained in the sense of the letter, as compared with those which are in the internal sense, are like the rude projections round a polished optical cylinder, from which, nevertheless, is

exhibited, in the cylinder, the beautiful image of a man, n. 1871.

In the spiritual world, they who allow and acknowledge only the literal sense of the Word, are represented by a deformed old woman; but they who allow and acknowledge the internal sense, together with the literal sense, are represented by a virgin clothed in a graceful garment, n. 1774.

That the Word regarded in its entire compass is an image of heaven; for the Word is Divine Truth; and Divine Truth constitutes heaven, and heaven resembles one man; and, therefore, in this respect the Word is as it were an image of a man, n. 187.

That heaven when considered as one collective whole resembles one man, may be seen in the work ON HEAVEN AND HELL, n. 59—67.

And that the Divine Truth proceeding from the Lord constitutes heaven, n. 126—140, 200—212. (*Ibid.*)

That the Word is represented before the angels under the most beautiful and pleasing forms, n. 1767, 1768.

That the sense of the letter is as the body, and the internal sense as the soul of that body, n. 8943.

That hence the life of the Word is from the internal sense, n. 1405, 4857.

That the Word is pure in the internal sense, but

that it does not appear so in the literal sense, n. 2362, 2396.

That the things which are contained in the sense of the letter derive their holiness from the internal contents, n. 10,126, 10,728.

That in the historical parts of the Word there is also an internal sense, but this sense resides interiorly in the historical record, n. 4989.

Consequently that the historical parts of the Word, equally with the prophetical, contain mysteries of heaven, n. 755, 1659, 1709, 2310, 2333.

That the angels do not perceive those parts historically, but dogmatically, because they are perceived after a spiritual manner, n. 6884.

That the interior mysteries contained in the historical parts are less evident to man than those recorded in the prophetical parts, owing to the fact that the mind directs its intention and insight towards the historical transactions, n. 2176, 6597.

Moreover, the character of the internal sense of the Word is further shewn, n. 1756, 1984, 2004, 2663, 3033, 7089, 10,604, 10,614.

And illustrated by comparisons, n. 1873.

§ 12.

THAT THE WORD IS WRITTEN BY MEANS OF
CORRESPONDENCES, AND THUS BY MEANS OF
REPRESENTATIVES.

That the Word as to the sense of the letter is written by means of mere correspondences, that is, by such things as represent and signify the spiritual things of Heaven and the Church, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899.

That this was done for the sake of the internal sense, which exists in every part of it, n. 2899.

Consequently, for the sake of heaven; inasmuch as they who are in heaven do not understand the Word according to the sense of its letter, which is natural, but according to the internal sense, which is spiritual, n. 2899.

That the Lord spake by means of correspondences, representatives, and significatives; because he spake from the Divine principle, n. 9409, 9063, 9086, 10,126, 10,728.

That the Lord thus spake in presence of the world, and at the same time in presence of heaven, n. 2533, 4807, 9049, 9063, 9086.

That the things spoken by the Lord pervaded the whole of heaven, n. 4637.

That the historical parts of the Word are representative, and the expressions significative, n. 1540, 1659, 1709, 1783, 2687.

That the Word could not have been written in any other style, consistently with its being the medium of communication and conjunction with the heavens, n. 2899, 6943, 9481.

That they greatly err, who despise the Word on account of the apparent simplicity and rudeness of its style, and who fancy that they should receive the Word, were it written in a different style, n. 8783.

That the method and style of writing, which prevailed amongst the most ancient inhabitants of the earth, was by means of correspondences and representatives, n. 605, 1756, 9942.

That the wise men of ancient times were delighted with the Word, because of the representatives and significatives it contained; shown from experience, n. 2592, 2593.

That if a man of the Most Ancient Church had read the Word, he would have seen clearly the things contained in the internal sense, but only in an obscure manner the things contained in the external sense, n. 449.

That the sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative, n. 1585, 3686, 4441, 5136, 6516.

And that thus the Word might be written in that land, in which certain places were to be mentioned by name for the sake of the internal sense, n. 3686, 4447, 5136, 6416.

But that, nevertheless, the Word, as to the external sense, was altered for the sake of that nation ; but remained the same as to the internal sense, n. 10,453, 10,461, 10,603, 10,604.

Many passages are adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the sense of the letter, n. 7051.

Inasmuch as that nation represented the Church, and because the Word was written among them, and concerning them, that therefore Divine celestial things were signified by their names ; as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. And that by Judah, in the internal sense, is signified the Lord as to celestial love, and also his celestial kingdom, n. 3583, 3654, 3881, 5782, 6362—6382.

In order that some knowledge may be obtained on the subject of correspondences, considered in their

essence and quality, therefore something shall also be declared concerning them.

That all things which correspond are likewise representative, and consequently significative ; so that correspondences and representations are one, n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225.

The essence of correspondences and representations shown from experience and examples, n. 2703, 2987—3002, 3213—3226, 3337—3352, 3472—3485, 4218—4228, 9280.

That the science of correspondences and representations was præeminently THE SCIENCE among the ancients, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10,252.

Especially among the people of the east, n. 5702, 6692, 7097, 7779, 9391, 10,252, 10,407.

And was cultivated in Egypt more than in other countries, n. 5702, 6692, 7097, 7779, 9391, 10,407.

Also among the Gentiles, as in Greece, and in other places, n. 2762, 7729.

But that at this day the science of correspondences and representations is lost, especially in Europe, n. 2894, 2895, 2994, 3630, 3632, 3747—3749, 4581, 4966, 10,252.

That, nevertheless, this science is more excellent than all other sciences ; inasmuch as without it the

Word cannot be understood; nor the signification of the rites of the Jewish church which are recorded in the Word. Nor can it be known what the quality of heaven is, nor what the essence of the spiritual principle is, nor in what manner a spiritual influx takes place into what is natural, nor how the case is with respect to the influx of the soul into the body; with many other matters, n. 4180, and in the places above cited.

That all things which appear among spirits and angels, are representative according to correspondences, n. 1971, 3213—3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577.

That the heavens are full of representatives, n. 1521, 1532, 1619.

That representatives are more beautiful, and more perfect, in proportion as they are more interior in the heavens, n. 3475.

That representatives in heaven are real appearances, inasmuch as they are derived from the light of heaven which is Divine Truth, and which is the very essential principle whence all things derive their existence, n. 3485.

The reason why all and each of those things which exist in the spiritual world has its representation in the natural world, is, because what is internal takes

to itself a suitable clothing in what is external; by means of which it renders itself visible and appears, n. 6275, 6284, 6299.

Thus the end takes on a suitable clothing, that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere still lower. And when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes, n. 5711.

This may be illustrated by the influx of the soul into the body; to wit, that the soul is clothed with such things in the body as enable it to present in a visible form, and cause to appear, all that it thinks and wills. Wherefore thought, when it descends by influx into the body, is there represented by such gestures and actions as correspond to it, n. 2988.

The affections of the mind are manifestly represented in the face, by the various configurations of the countenance, so as to be there rendered visible, n. 4791—4805, 5695.

Hence it is evident, that in all and every part of nature there is latent a cause and an end, derived from the spiritual world, n. 3562, 5711.

And this for the reason that the various things which exist in nature are the ultimate or lowest effects, within which are things prior or superior, n. 4240, 4939, 5051, 6275, 6284, 6299, 9216.

That it is the internal things which are represented, and the external things which represent, n. 4292.

What is further meant by correspondences and representations may be seen in the work ON HEAVEN AND HELL, where it treats of the correspondence between all things of heaven, and all things of man, n. 87—102.

Of the correspondence of heaven with all things on earth, n. 103—115.

And of representatives and appearances in heaven, n. 170—176.

Forasmuch as all things in nature are representative of what is spiritual and celestial, therefore in the churches which existed in ancient times, all the externals, which were rituals, were representative; therefore these churches were called representative churches, n. 519, 521, 2896.

That the Church which was established among the children of Israel was a representative Church, n. 1003, 2179, 10,149.

That all the rituals in that Church were things of an external kind, which represented internal principles pertaining to Heaven and the Church, n. 4288, 4874.

That the representatives of the Church and of

worship passed away when the Lord came into the world and manifested Himself; because the Lord opened the internal principles of the Church, and because all things belonging to that Church, considered in a supreme sense, had respect to Him, n. 4832.

§ 13.

ON THE SENSE OF THE LETTER OR, IN OTHER TERMS, THE EXTERNAL SENSE OF THE WORD.

That the Word, in the sense of the letter, is expressed according to appearances in the world, n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533.

And adapted to the capacity of the simple-minded, n. 2533, 9049, 9063, 9086.

That the Word, in the sense of the letter, is natural, n. 8783.

The reason of this is, that what is natural is the ultimate, or lowest form of existence, in which things spiritual and celestial come to a termination, and upon which they rest, like a house upon its foundation; and that otherwise the internal sense of the Word, apart from the external, would be like a house without a foundation, n. 9360, 9430, 9824, 9433, 10,044, 10,436.

That the Word, being of such a character, contains within it both a spiritual and a celestial sense, n. 9407.

And being so written, that there exists a Divine sanctity in the sense of the letter as to all and every part of it, even to every single iota, n. 639, 680, 1319, 1870, 9198, 10,321, 10,637.

That the laws ordained for the children of Israel, notwithstanding the fact of their abrogation, are still the Holy Word, on account of the internal sense which they contain, n. 9210, 9259, 9349.

That among the laws, judgments, and statutes, appointed for the Israelitish or Jewish Church, which was a representative Church, there are some which are still in force both in their external and internal sense; some which ought strictly to be observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are entirely abrogated, n. 9349.

That the Word is Divine, even with respect to those portions which are abrogated, on account of the heavenly things which lie concealed in their internal sense, n. 10,637.

What the quality of the Word is in the sense of the letter, if it be not understood, at the same time, as to the internal sense, or, what is the same

thing, according to true doctrine from the Word, n. 10,402.

That innumerable heresies spring up from the sense of the letter without the internal sense, or without genuine doctrine drawn from the Word, n. 10,401.

That they who are in things external, apart from what is internal, cannot bear the interior contents of the Word, n. 10,694.

That the Jews were of this description, and that they are also such at the present day, n. 301—303, 3479, 4429, 4433, 4680, 4844, 4847, 10,396, 10,401, 10,407, 10,695, 10,701, 10,707.

§ 14.

THAT THE LORD IS THE WORD.

That the Word in its inmost sense treats solely of the Lord, and also in that sense are described all the states of the glorification of His Humanity, that is, of its union with the very Divinity Itself; and likewise all the states involved in the subjugation of the hells, and in reducing to order all things therein, as well as all things in the heavens, n. 2249, 7014.

Thus that the inmost sense describes the Lord's whole life on earth, and that by means of this sense

the Lord is continually present with the angels, n. 2523.

That therefore the Lord alone is in the inmost part of the Word, and that the Divinity and holiness of the Word have their origin thence, n. 1873, 9357.

That the Lord's saying, that the Scripture was fulfilled concerning Him, signifies, that all things were fulfilled which are contained in this inmost sense, n. 7933.

That the Word signifies Divine Truth, n. 4692, 5075, 9987.

That the Lord is the Word, because He is Divine Truth, n. 2533.

That the Lord is the Word also for this reason, that the Word is from Him, and treats of Him, n. 2859.

And because in its inmost sense it treats of the Lord alone; thus the Lord Himself is in the Word, n. 1873, 9357.

And because in all and every part of the Word there is a marriage of Divine Goodness and Divine Truth; which marriage is in the Lord alone, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314.

That Divine Truth is the one only real Being; and that the subject in which it inheres, and which is

derived from the Divine Being, is the one only substantial Being, n. 5200, 5272, 6880, 7004.

And inasmuch as Divine Truth proceeding from the Lord as a sun in heaven is light there, and Divine Goodness is heat there; and since from these all things in heaven derive their existence, just as all things in the world derive their existence from light and heat, which are also within their own proper substances, and act by means of those substances; and because the natural world exists by means of heaven or the spiritual world; it is plain that all things were created from Divine Truth; consequently, from the Word, according to the following passage in John:—*In the beginning was the Word, and the Word was with God, and the Word was God, and by Him all things were made that were made; and THE WORD WAS MADE FLESH* (chap. i. 1—3, 14); n. 2803, 2884, 5272, 7830.

Further particulars concerning the creation of all things from Divine Truth, consequently by the Lord, may be seen in the work ON HEAVEN AND HELL, n. 137; and more fully in the article concerning the Sun in Heaven, where it is shewn that the Sun there is the Lord, and that it is His own Divine Love, n. 116—125.

And that Divine Truth is light, and Divine

Goodness is heat, proceeding from that sun in Heaven, 126—140.

That the conjunction of the Lord with man is through the Word, its internal sense being the medium, n. 10,375.

That this conjunction is effected by means of all and every part of the Word; and that in this respect the Word is deservedly a subject of admiration beyond every other species of writing, n. 10,632—10,634.

That since the time at which the Word was written, the Lord, by means of it, speaks with men, n. 10,290.

For further particulars respecting the conjunction of heaven with man by means of the Word, see what has been adduced in the work ON HEAVEN AND HELL, n. 303—310.

§ 15.

OF THOSE WHO ARE OPPOSED TO THE WORD.

Of those who despise, blaspheme, and profane the Word, n. 1878.

Their quality in the other life, n. 1761, 9222.

That they resemble the viscous portions of the blood, n. 5719.

How great the danger is which arises from profaning the Word, n. 571—582.

How hurtful it is, if the principles of what is false, especially those which are favourable to self-love and the love of the world, are confirmed by the Word, n. 589.

That they who are in nowise influenced by a love of truth for its own sake, utterly reject those things that pertain to the internal sense of the Word, and regard them with loathing; shown from experience derived from such persons in the world of spirits, n. 5702.

Of certain persons in the other life, who endeavoured altogether to reject the inner contents of the Word; that all such are deprived of rationality, n. 1879.

§ 16.

THE BOOKS WHICH ARE TO BE RECEIVED AS STRICTLY CONSTITUTING THE WORD.

That the books which, strictly speaking, constitute the Word are all those which have the internal sense; but that those books which have not this internal

sense are not THE WORD. That the books of the Word in the Old Testament are :—

THE FIVE BOOKS OF MOSES.	THE TWO BOOKS OF SAMUEL.
THE BOOK OF JOSHUA.	THE TWO BOOKS OF KINGS.
THE BOOK OF JUDGES.	

THE PSALMS OF DAVID.

THE PROPHETS :—

ISAIAH.	JONAH.
JEREMIAH.	MICAH.
THE LAMENTATIONS.	NAHUM.
EZEKIEL.	HABAKKUK.
DANIEL.	ZEPHANIAH.
HOSEA.	HAGGAI.
JOEL.	ZECHARIAH.
AMOS.	MALACHI.
OBADIAH.	

In the New Testament, the four Evangelists :—

MATTHEW.	MARK.	LUKE.	JOHN.
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And the APOCALYPSE.

The rest have not the internal sense, n. 10,325.

That the book of Job is an ancient book, which

indeed contains an internal sense, but not in a series, n. 3570, 9942.

§ 17.

FURTHER PARTICULARS RESPECTING THE WORD.

That the term WORD, in the Hebrew tongue, signifies various things; as speech or discourse, thought of the mind, everything that has a real existence, and also something, n. 9987.

That the Word signifies Divine Truth, and also the Lord, n. 2533, 4692, 5075, 9987.

That words signify truths, n. 4692, 5075.

That they signify matters of doctrine, n. 1288.

That the TEN WORDS signify all Divine truths, n. 10,688.

That in the Word, particularly in the prophetic parts, there are two expressions that relate to one and the same thing; and that the one has relation to goodness and the other to truth; which in this manner are conjoined, n. 638, 707, 5516, 8339.

That it can be known only from the internal sense of the Word, which expression refers to goodness and which to truth. For there are certain words that are properly adapted to express what pertains to

goodness ; and others similarly adapted in relation to truth, n. 793, 801.

And this, moreover, so definitely, that it may be known merely from the terms of predication whether the subject treated of be goodness, or whether it be truth, n. 2722.

That sometimes, also, one expression involves a general principle ; and another implies some definite determination, derived from that general principle, n. 2212.

That there is a species of reciprocation in the Word, concerning which, see n. 2240.

That most expressions in the Word have also an opposite sense, n. 4816.

That the internal sense, after the manner of a predicate, follows its own particular subject [n. 4502].

That they who have been delighted with the Word, receive in the other life the heat of heaven, in which is contained celestial love ; and the reception of it is according to the quality and degree of their delight arising from their love, n. 1773.

AN

APPENDIX

TO THE

TREATISE ON THE WHITE HORSE.

1. THAT a horse should signify the understanding of truth, and in the opposite sense, reasonings, which appear as if they were the result of understanding, in confirmation of the false, must needs appear strange at this day. I will therefore bring together some other passages from the Word, where the term *horse* occurs. Thus in the following: "Is thy wrath against the sea, O Jehovah, that *thou ridest on thy horses?* Thy chariots are salvation. Thou hast trodden the sea *with thy horses*, even the mire of the waters," Habakkuk, chap. iii. 8, 15. "*The hoofs of the horses* [of Jehovah] are counted as rocks," Isaiah v. 28. "At thy rebuke both the chariot and *the horse* have fallen asleep," Psalm lxxvi. 6. "I will overthrow the throne of kingdoms, and I will

overthrow the chariot, and those that ride in it; and *the horses* and their riders shall come down," Haggai ii. 22. I will cut off *the horse* from Jerusalem; but to the Gentiles he will speak peace," Zechariah ix. 10.

2. In these passages, a *horse* signifies the understanding of truth in the Church; and a chariot doctrine thence derived; and they who ride in chariots and on horses, signify those who understand, and are in the doctrine of truth derived from the Word. But this may appear yet more evidently from the following passages:—"Gather yourselves on every side, on account of the sacrifice: ye shall be filled at my table *with horse and with chariot*; thus will I set my glory among the Gentiles," Ezekiel xxxix. 17, 20, 21. "Gather yourselves together unto the supper of the great God, that ye may eat the flesh of *horses*, and of *them that sit on them*," Apocalypse xix. 17, 18. In addition to these, the following may be taken as a still further evidence of the signification of horse and chariot:—"Gird thy sword upon the thigh, O Mighty One; *ride* upon the Word of Truth," Psalm xlv. 3, 4. "Sing ye; extol Him that *rideth* on the clouds," Psalm lxviii. 4. "Jehovah is *riding* upon a cloud," Isaiah xix. 1. "Sing ye praises unto the Lord, who *rideth* on the heaven of heavens, which was of old," Psalm lxviii.

32, 33. "God *rode* upon a cherub," Psalm xviii. 10. "Then shalt thou delight thyself in Jehovah; and *I will cause thee to ride* upon the high places of the land," Isaiah lviii. 14. "I will make Ephraim to ride," Hosea x. 11. In these places, *to ride* signifies to instruct and be instructed in the truths of doctrine, and so to become wise. The high places of the land signify the sublimer truths of the Church; and Ephraim also the understanding of the Word. The like significations are to be applied to the horses and chariots mentioned in Zechariah; and to the four chariots which came out from between two mountains; to each of which were attached four horses that were red, black, white, and grisled. These are called spirits, and are said to have gone forth from standing before the Lord of the whole land, chap. vi. 1—15. And also to those in the Apocalypse:—"When the Lamb opened the seals of the Book, there went forth, in order, horses; the first *a white horse*, the second *a red horse*, the third *a black horse*, and the fourth *a pale horse*," vi. 1—8. The Book whose seals the Lamb opened, is the Word; and from this Word it is evident that nothing but the understanding of it could go forth; for what else could be meant by four horses going forth from an open book?

3. But take the same expressions when applied in

an opposite sense ; and it will be clear that a *horse* signifies the understanding of truth, and a chariot doctrine. In that opposite sense, however, a horse signifies the understanding of truth when falsified by reasonings ; and a chariot, the doctrine or heresy thence derived. As, “Woe to them that go down to Egypt for help, and stay on *horses*, and look not unto the Holy One of Israel ; for Egypt is man and not God, and his *horses* flesh and not spirit,” Isaiah xxxi. 1, 3. “Then shalt thou set him as king over Israel whom Jehovah thy God shall choose. But he shall not multiply *horses* to himself, nor bring back the people unto Egypt, to the end that he may multiply *horses*,” Deut. xvii. 15, 16. These expressions are used, because Egypt represents the natural man, who, by reasonings drawn from the bodily senses, perverts the truths of the Word. For what else could be meant by the horses of Egypt being flesh and not spirit ? and what by the command that the king should not multiply horses, but false doctrines of religion ? “Ashur shall not save us : *we will not ride upon a horse*,” Hosea xiv. 4. “Some trust in a *chariot*, and some in *horses* ; but we will make our boast in the name of Jehovah our God,” Psalm xx. 7. “*Horses* are a lying thing for safety,” Psalm xxxiii. 17. “Thus saith the Holy One of Israel, In confidence shall be your strength ;

but ye said, No : we will flee upon *a horse* ; we will ride upon the swift," Isaiah xxx. 15, 16. "Jehovah shall make the house of Judah as *a horse of glory* ; and *the riders on horses* shall be confounded," Zechariah x. 3, 5. "I will bring upon Tyre, Nebuchadnezzar king of Babylon, with *horse*, and with *chariot*, and with *horsemen* ; by reason of the abundance of *horses*, their dust shall cover thee : thy walls shall shake at the voice of the *horsemen* and of the *chariot* : with the hoofs of his *horses* shall he tread down all thy streets," Ezekiel xxvi. 7—11

In the Word, Tyre signifies the Church as to the knowledges of truth ; and the king of Babylon, their falsification and profanation. And on this account it is said that he would come with horse, and with chariot, and with horsemen ; and that by reason of the abundance of horses their dust should cover it. "Woe to the city of blood ; the whole is full of a lie : there are the neighing *horse* and the bounding *chariot*," Nahum iii. 1—4. A city of blood signifies doctrine drawn from the truths of the Word when those truths are falsified. To understand the truth of the Word when it is falsified, and as truth destroyed, is also meant by *the red*, *the black*, and *the pale horses*, in the Apoccalypse, vi. 4, 5, 8. Since, then, the understanding of truth is signified by a horse, and in an opposite sense the understanding of

the false, it may appear from this what the Word is in its spiritual sense.

4. It is commonly known, that in Egypt there were hieroglyphics, and that they were inscribed on the columns and walls of the temples and other buildings. It is acknowledged, however, that, at this day, no one is able to determine their signification. Those hieroglyphics were no other than the correspondences between *the spiritual* and *the natural*; to which science the Egyptians more than any people in Asia applied themselves, and according to which the very early nations of Greece formed their fables. For this, and this only, was the most ancient style of composition: to which I can add the new information, that every object seen by spirits and angels in the spiritual world, is a pure correspondence. And the Holy Scripture is, on this account, written by correspondences, that so it might be the medium of conjunction between the men of the Church and the angels of Heaven. But as the Egyptians, and along with them the people of the kingdoms of Asia, began to convert these correspondences into idolatry, to which the children of Israel were prone, these latter were forbidden to make any use of them. This is evident from the first commandment of the decalogue, which says, "Thou shalt not make unto thee any graven image, nor any likeness of any thing

that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them ; for I, Jehovah thy God, am a jealous God," Deut. v. 8, 9. Besides this, there are in other parts many passages to the same purport. From that time, the science of correspondences became extinct, and successively to such an extent, that at this day it is scarcely known that the science ever existed, and that it is an object of any importance. But the Lord being now about to establish a New Church, which will have its foundation in the Word, and which Church is meant by the New Jerusalem in the Apocalypse, it has pleased him to reveal this science, and thus to disclose what the Word is in its bosom or spiritual sense. This I have done in the works entitled, *ARCANA CŒLESTIA*, published at London, and *THE APOCALYPSE REVEALED*, published at Amsterdam. As the science of correspondences was esteemed, by the ancients, the science of sciences, and constituted their wisdom, it would surely be of importance for some one of your Society to devote his attention to it ; and for this purpose he may begin, if it be agreeable, with the correspondences disclosed in *THE APOCALYPSE REVEALED*. Should it be desired, I am willing to unfold the meaning of the Egyptian hieroglyphics, which are nothing else but

correspondences, these being discovered and proved from the Word, in THE APOCALYPSE REVEALED, and to publish their explication—a work which no other person could accomplish.

E. S.

THE END.

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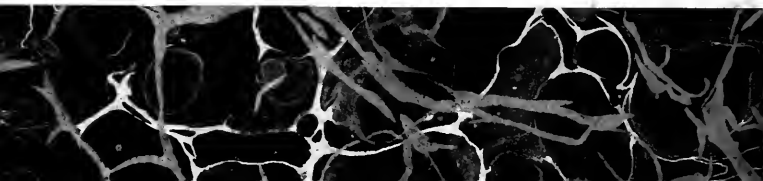
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